ſyſtem, and therefore right, that he ſhould endeavour to alter what appears to him to be ſo, even while he bows to the Wiſdom of his Creator, and reſpects the darkneſs he labours to diſperſe.

The inference that follows is juſt ſuppoſing the principle to be ſound. 'The ſuperiority of addreſs, peculiar to the female ſex, is a very equitable indemnification for their inferiority in point of ſtrength: without this, woman would not be the companion of man; but his ſlave: it is by her ſuperiour art and ingenuity that ſhe preſerves her equality, and governs him while ſhe affects to obey. Woman has every thing againſt her, as well our faults, as her own timidity and weakneſs; ſhe has nothing in her favour, but her ſubtilty and her beauty. Is it not very reaſonable, therefore, ſhe ſhould cultivate both?' Greatneſs of mind can never dwell with cunning, or addreſs, for I ſhall not boggle about words, when their direct ſignification is inſincerity and falſehood; but content myſelf with obſerving, that if any claſs of mankind are to be educated by rules not ſtrictly deducible from truth, virtue is an affair of convention. How could Rouſſeau dare to aſſert,

aſſert, after giving this advice, that in the grand end of exiſtence the object of both ſexes ſhould be the ſame, when he well knew that the mind, formed by its purſuits, is expanded by great views ſwallowing up little ones, or that it becomes itſelf little?

Men have ſuperiour ſtrength of body; but were it not for miſtaken notions of beauty, women would acquire ſufficient to enable them to earn their own ſubſiſtence, the true definition of independence; and to bear thoſe bodily inconveniencies and exertions that are requiſite to ſtrengthen the mind.

Let us then, by being allowed to take the ſame exerciſe as boys, not only during infancy, but youth, arrive at perfection of body, that we may know how far the natural ſuperiority of man extends. For what reaſon or virtue can be expected from a creature when the ſeed-time of life is neglected? None—did not the winds of heaven caſually ſcatter many uſeful ſeeds in the fallow ground.

'Beauty cannot be acquired by dreſs, and coquetry is an art not ſo early and ſpeedily attained. While girls are yet young, however, they are in a capacity to ſtudy agree-

able